

A
SERMON
Preached

On the 18th. of *April*, 1692.

AT THE
FUNERAL

Of the Reverend

Dr. *ANTHONY WALKER*,
Late Rector of *Fyfield* in the Coun-
ty of *Essex*, Deceased.

By *JOSIAH WOODWARD* Minister of
Poplar.

L O N D O N,

Printed for *NATHANAEL RANEW*, at the
King's Arms in *St. Paul's Church-Yard*, 1692..

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Preached

On the 18th of June 1752.

THE

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DE. ANTHONY A. A. A.

Late Rector of St. Paul's Church, London.

By of the

By JOSIAH WOODWARD Minister of

Poplar.

LONDON

Printed by J. WOODWARD, at the
Sign of the Star in St. Paul's Church-yard, 1752.

TO THE

Mourning Relations and Friends

Of the Reverend

Dr. ANTHONY WALKER,

Lately Deceased.

My Friends,

I must be look'd on as an Instance of your Affection to the Subject, rather than your esteem of the management of it, that you have requested the Publication of it with such an urgency, as Civil Respect could not deny: There being usually in Mourners a kind of satisfaction in humouring their Grief, by viewing and reviewing any thing (though never so mean) that any way relates to a dear Friend taken from them. And those who know any thing of my Sentiments in this Matter, will deem it no low instance of my Respect, that you so far gain the Ascendant over me, as to induce me to yield to a thing so dissatisfactory

The Epistle Dedicatory.

factory to my self, that I may contribute to your Satisfaction. It being (as I often assured you) both beside all my former Intentions, and contrary to my present Inclinations, to commit these immature Thoughts to the Press, which I could not have Pardoned my self for delivering in the Pulpit before such an Audience, had I had leisure suitable to the Solemn Occasion.

But your Request being granted, I only beg of God that it may improve any Teachable Mind and Honest Heart. For, as for such as are of another Temper; What can either please or profit them? To whom even our Sacred Religion it self is unsavoury, and all serious thoughts about another World, a sort of Melancholy-Madness. Oh! May the God of Truth and Holiness vouchsafe a speedy stop to the rapid Floods of ungodliness, by which we are almost overwhelm'd even to Destruction. To contribute towards which, it is a very small thing to hazard our Reputation amongst the Enemies of Serious Religion: For he that has the Temper of that Blessed Saviour and Religion that we profess, will not think his Life dear, if by the expense of it he could be Instrumental to stop up the way of such as hasten to Destruction: which desirable end may it please the All-governing God, to work out of what is here laid before you, by

Yours in all Sincere Affection and Respect,

J. W.

And indeed as 'twas never God's Will that Good Men (at least since the Fall) should have their Happiness here: so we are not to be surprised when we find too much Grief and Grieve that they are ascended above Sin and Mortality. So that I shall hope, The Sorrow of this Mournful Solemnity may be much Extenuated, and in some measure Sanctified; by considering, That as the Death of the best is the usual course of that Providence which aims to bring us to the Kingdom of God's Son: and as the Sorrow of their Pilgrimage. 'Tis well for the Prophet that they are not to live here for ever.

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Dr. ANTHONY WALKER.

Zech. i. 5. The Prophets, do they live for ever?

IT is not without deep Grief that I enter upon this Mournful Employment assign'd me by the Reverend Person whose Remains lie before us. Every thought of it is afflicting, and I am sure to find here many Partners in my Sorrows; which deplorable Conjunction of our Grief would make it too exorbitant; did we not consider, that it would be a Violating, rather than a Solemnizing of our Worthy Friend's *Funerals*, to be sorry as Men without Hope.

And:

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And indeed as 'twas never God's Will that good Men (at least since the Fall) should have their Happiness here : So we act but an unkind part, when we too much grudge and grieve, that they are ascended above Sin and Mortality. So that I shall hope, The Sorrow of this Mournful Solemnity may be much Extenuated, and in some measure Sanctified ; by considering, That as the Death of the best is the usual course of that Providence which admits no Error, so it is none of the unkindest of God's Dispensations to his Servants, to put an end to the weary steps of their Pilgrimage. 'Tis well for the Prophets that they are not to live here for ever.

John 8.
53.

The *Prophet* indeed puts it to the *Question* in the *Text* ; yet so as to imply that there was no *Question* to be made of it : since every body saw that the *Prophets* did not live for ever here. As 'tis said, (*John 8. 53.*) *Abraham* is dead, and the *Prophets* are dead. They fall sick and die as other Mortals, though with better Hope, more chearful Hearts, and greater fitness for their Change than the Vain and Vicious part of the World.

That which occasioned the *Prophet Zechariah* to make mention of the Mortality of his Brethren the *Prophets*, was to make it a motive to the Hearers of the *Prophets*, to Repent and Reform speedily according to their Doctrine. As though he had said, " You had best improve your selves now by the Ministry of the *Prophets* : They are as Mortal as your selves ; and your incorrigibleness may make the Death of the *Prophets* a Judicial stroke upon your selves. Wherefore walk whilst you have the Light,

Light, the Night cometh when none can work. And when God draws his *Noahs* and *Lots* out of a place, Woe be to those that remain behind. The Judgments foretold by the *Prophets* usually attend their departure: as it follows (*verse 6.*) *But my Words and my Statutes which I Commanded my Servants the Prophets, did they not take hold of your Fathers?* That is, was not the Sanction of my Holy Statutes verified in the Execution of the Penalties Decreed to the breach of them? Did not the Desolation fore-told by the *Prophets* come upon your disbelieving *Fore-Fathers*? You cannot but confess they did, and that the Prediction proceeded to its accomplishment, tho' the *Oracle* ceased.

Now the Duty and Office of a *Prophet* of old, bears a substantial Analogy with that of Evangelical Ministers now: Both had a Divine Commission to instruct People in the Mind and Will of God. But with this difference; The *Prophets* of old, spake by immediate and extraordinary Revelation and Commission from God: Whereas God's Ministers now, have a Written and Established Rule by which they teach, even that perfect System of Doctrine in our *Holy Bible*, which fully contains the Faith once delivered to the Saints: To which to presume to add, is Enthusiastick Delusion, as to diminish from it is Sacrilegious Violence. All deviation from it on the right hand or on the left, being Falshood and Folly. But the End and Aim of God's Ministers the *Prophets* of old, and his Ministers the Pastors now is the same, *viz.* to bring Men to the Saving Knowledge of God in Jesus Christ, and a filial Submission to his Sacred Will. Upon which account we find the Holy

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Ghost using the words Prophecyng and Preaching
as Synonymous Terms for the same thing. 1 Cor.

1 Cor. 14.
3. and 24.

14. 3. and again *verse* 24.

And as God then did not discover future Events to Men, only to gratifie their Childish Ears with Novels, but to affect their Hearts and transform their Lives. So, is not the Christian Religion given us to be the *Object* of a curious Speculation, but to be matter of our careful and Conscientious Practice. So then, the Holy Office of a *Prophet* under the Law and a *Pastor* under the Gospel being the same in substance; the words of the *Text* will naturally apply themselves to our present occasion, and shew us, that neither the Sacred Dignity of the *Ministerial Office*, nor the Faithfullest discharge of it, can be any Protection from Death.

This is sad News to this dark World, That the Lights of it will so soon be put out. And this, alas! is the sad cause of the present Mourning and Grief of this place. Death hath closed those Compassionate Hands which so often Administred to your Wants, and ended that Fatherly Care which so peculiarly consulted the Interests of your particular Persons and Families. And what's the saddest of all, alas! That Mouth which so often and so fervently treated of the Great Things of God's Law in your Ears, is now lock'd up in perfect silence till the Resurrection. The *Prophets* are Mortals, *They do not live for ever*. So that the observable point in which the words instruct us, is,

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That the greatest Eminency in the Church below, ^{Prop.} is no exemption from the Mortality common to Men. The Prophets are not Angels by Nature, though they are Angels by Office, as they are term'd (Rev. 2. 1.) as being the Messengers of God to the Churches, and bringing them Tidings from Heaven. But their Breath is in their Nostrils, and is as soon blown out as other Mens. The Text suggests, That the Prophets do not live for ever.

Indeed, the Faithful shall in the best sense live for ever: For our Blessed Saviour (The Truth and the Life) has promised that such as believe in him shall never die, (John 11. 26.) They shall live for ever in his Presence and Kingdom. So that if the Atheist should put the Question in the Text as a Scoff or Taunt; The words are answerable in the affirmative. The Prophets do and will live for ever in Beatifick Glory. They are not capable of Diseases or Death there, Rev. 21. 4. There is no more Death nor Sorrow, nor Crying; neither shall there be any more Pain. The Holy Prophets may be here excruciated with the grinding Pains of the Stone, and Gout and Cholick, and other acute Distempers. But when once they put off their Corruptible, all's well. All Humane Maladies are driven away by the Glorious Presence of God, as Shadows when there is nothing to interpose between them and the Sun. So that it is very happy for the Faithful Servants of God, that they are so soon to remove from this State of Darkness and Discord, and Sin and Misery.

John 11. 26.

Revel. 21. 4.

And indeed, Eminency of Grace is so far from being a Protection from Death, that it is often a

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Token

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Token of short Life. The higher we grow in Grace, the nearer we approach to Glory. *Enoch* walked a Heavenly pace, and God took him speedily to that place for which he was fit. The Church here is but as an under-School to fit us for the Church above; and when the Master sees Men such Proficients in Grace as to be fit for Glory, he removes them; and then they throw by their Mortal Flesh, as graduates Shift the Habits of their Minor-State. This is that Periodical Change which all the *Prophets* (except *Enoch* and *Elijah*) and all the *Evangelists* and *Apostles* underwent. For though some thought that *St. John* was exempted from Death, and some vain People would yet perswade us, That he is even to this day walking about yet we find he did not think so himself: Nor did our Saviour ever say, he should not die: as we read (*John 21. 23.*)

John 21.
23.

The extravagant pretence of the *Wandering Jew* not many years since, was something like this, who confidently affirm'd that he kept the door of the Hall where our Blessed Saviour was condemned at the time of his Trial before *Pilate*. And that Christ for some roughness of carriage towards him, destin'd him to live till his coming to Judgment: and that he had been a *Pilgrim* in all parts of the World ever since, and been an Eye-witness to the Destruction of *Jerusalem*, and the greatest Transactions of the World ever since. This I say, was too palpable an Impostor (or rather Madness) to deceive any but such as were as Brain-sick as himself.

Let me speak freely (says *St. Peter*) of the Patriarch *David*, That he is both dead and buried; and his Sepulchre

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Sepulchre is with us unto this day, Acts 2. 29. So Great a Progenitor and so Eminent a Type of the *Messiah*, was compelled to yield to the necessary Decays and Decease of Natural Life. His Lamp burnt long indeed, and in a leisurely manner consum'd the Vital Moisture and Warmth (those *Stamina Vitæ*) but it was at last extinguish'd, or rather went out of it self.

And thus you see the scope of the Doctrine in the Text illustrated. That the greatest Eminency in God's Church here, is no exemption from the common Mortality. Which great Truth I shall endeavour to improve and apply these two ways.

1. Shewing how the Goodness and Wisdom of God's Providence, appears in the Deaths of good Men, particularly of Ministers.

2. What use both Ministers and People ought to make of this Dispensation.

I begin to shew that the Goodness and Wisdom of God is seen in a peculiar manner in the Death of Faithful Ministers: which may turn our Complaints of the severity of God's Providences into Admiration and Praise of the infinite Wisdom and Goodness which directed and dispensed them. For,

1. The Graciousness of God's Providence appears in the Death of Faithful Ministers, in that God hereby gives them rest from their Labours. The Laborious and Stedfast Servants of God are encourag'd by a Voice from Heaven to go on cheerfully in their

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their present Labours in hope of the rest to come.

Revel. 14. 13. *Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, That they may rest from their Labours.* Now, a Faithful Minister is not only a Labourer, but a Labourer in Harvest (*Matth. 9. 38.*) a time in which every one puts out his strength to the utmost. We are gathering up the Wheat in Christ's Field; and there are many Adversaries interrupting and retarding our Work. The envious *Legions* of Darkness are deluding and destroying of multitudes; and what is worse, too many love to have it so. We see their pernicious ways and who leads them on in them, yet all our Calls and Cries in their Ears will not make them consider and amend; they love the works of Darkness, and seem to value Temptations to Destruction. This is that which makes our Labours very Afflictive; as it was at once the Grief and Anger of our Supreme Pastor in the days of his Flesh (*Mark 3. 5.*) *He look'd round about on them with Anger, being griev'd for the hardness of their Hearts.* Alas, too great a part of our usual Audience are no more affected with the great Promises and Threatnings of God's Book, than if we spake to the Graves of those who have been long dead. However, 'tis our Great Master's Will that we Labour in Season and out of Season. And the Laborious Minister who spends and is spent in God's Service, shall have his *Quierus* very speedily. The *Watch-man* shall not stand *Centinel* long, some Disease or some other means will call him off his Watch; and then every Act of his careful Industry and Zeal for God, shall be infinitely Rewarded.

Of many a Faithful Pastor it may be said, as Jacob express'd himself concerning the restless Fatigue he underwent in securing *Laban's Flock*. *Gen. 31. 40.* *Gen. 31. 40.* Thus I was, in the day the Drought consumed me and the Frost by night, and my sleep departed from mine Eyes. The difficulty of our Work will give us many laborious days; and our too little success may well bring upon us many restless nights. And indeed, the utmost Application and Earnestness of our Head and Heart day and night is little enough, in order to finish our course with Joy. For when we consider the Immortality of the Souls under our care; and that Christ purchased them with his own Blood; And that we are plac'd by the Great God as *Overseers* of them; And finally, That the guilt of so deplorable a Ruin as the infinite Misery of an everlasting Soul will be imputable to us, if through our negligence it miscarries. Alas, when we are duly sensible of these tremendous things, we cannot think any pains too great to save a Soul from Exquisite, Eternal Torment: nor to spend a few drops of sweat in labouring to pull Men out of the Claws of the Devil, when for this very thing our Blessed Lord shed Showers of his Blood. These Thoughts will make every tender Pastor put himself out to the utmost. And the less rest we take here, the sweeter will be our everlasting repose above. The cool Evening of Death draws on when the Limbs of the weary shall be at rest, and shall never be disturb'd more. The same propitious Hand which wipes away the Tears from the Eyes of the disconsolate Christian, will wipe away the Sweat from the Brows of the Painful. And then there's a full end of their Labours

and

and Sorrows. No more hard Hearts to grieve their tender Bowels; no more filthy Conversations to vex their Righteous Souls. But undisturbed Joys abound even to exultation for evermore.

This then is an Expression of God's infinite Goodness and Compassion to his Faithful Ministers, in that the infliction of Death is a dismission from their Labours. Which will further appear,

1. In that by Death they are secured from the Malice of their Enemies. For 'tis no new thing that the most inoffensive life should meet with Enmity from the World. We must not think to fare better than our Master, who was thus Treated all his life long; and being brought to his Death by the same malicious Enmity of wicked Men, he told his Followers what they must expect from this evil World. *John 15. 21.* The Dispositions, and Interests, and Ways of good and bad Men are diametrically opposite; and when there's such a Constitutional difference of Inclinations, and thwarting of Roads, there are like to be many differences; and then 'tis easie to say who will be greatest sufferers, either the few harmless *Pilgrims* that are so far from doing an Injury, that they would not return one to gain the whole World: Or a numerous Company of Passionate, Proud, Envious, and Violent Men who take pleasure in unrighteousness. From some of these, every one that will live Godly in Christ Jesus, must expect at some time or other to suffer Tribulation in some measure; as both our *Saviour* and his *Apostles* have fore-told, and as their own Sufferings fore-shew'd.

Yet

Yet one would indeed have thought, that the Almighty God had sufficiently secured his Prophets from Violence; when he had given such a peculiar Charge that they should do his Prophets no harm, *Psal. 105. 15.* And when *Jeroboam's* Passion had transported him so far beyond the measures of Equity, as to stretch forth his hand against a Prophet of the Lord, his injurious Arm was instantly wither'd; so that he could not pull it in to him again, *1 Kings 13. 4.* So that God reprov'd even Kings for their Sakes. And on the other side, who could have thought but that every Body would have been kind and obliging to the Prophets, when God had promis'd, That so small a kindness as a Cup of cold water given to a Prophet in the name of a Prophet, should not be unrewarded, *Matth. 10. 42.* Considering withall, That this was a promise made by that infinite Remunerator, who gives whole Cities for the improvement of some petty Pounds, (*Luke 19. 17.*) Yet, alas! notwithstanding the Great God had both promis'd and threatned so highly in the behalf of his Prophets; through what Volleys of Reproaches, and Defiles of Injuries did they usually run their Course? And through what painful and bloody Deaths did the most of them make their entrance into Glory? *Isaiah* is said to be sawn asunder; *Jeremiah* to be stoned to Death; *Ezekiel* is reported to be slain by the Captain of the Jews at *Babylon*; *Amos* his Brains beaten out by *Amasias* the Idolatrous Priest of *Bethel*; *Micah's* Neck broken by *Jeram* the Son of *Abab*. And (to name no more) *Zechariah*, the Pen-man of the words of the Text, is suppos'd

to be the Prophet of whom our Blessed Saviour says, He was slain betwixt the Poreb and the Altar, (*Matth. 23. 35.*) There being no other Zecharias the Son of Barathias mentioned in the Scriptures, save this Prophet whose Genealogy is thus Recorded, *Zeck. 1. 1. In the Eighth Month came the Word of the Lord to Zechariah the Son of Barachiah, &c.*

Many more Instances of this Nature are Collected by *Epiphanius*, in his Account of the Lives of the Prophets. And if we look into that Sacred Book which ought to be in our Hands every day, we shall there find that the Holy Apostle sped no better. And the Histories of those times assure us, That hardly any one of them died otherwise than by a violent Death; some were Crucify'd, some Ston'd, some slain with the Sword, others had their Brains beat out with Clubs. In so much, that one of them Writes, *1 Cor. 4. 9.* God seems to have sent out us the Apostles last, as Men appointed to be slain. A sort of forlorn Squadrons who made the first Effort against the Powerful Patrons of Sin, and Attract Wickedness seated in high places, who soon shew'd their Powerful Wrath against such as durst disturb their haughty Lusts. *John Baptist's* Faithful Reproof of *Herod's* Adultery, cost him his Head: the Jewish *Sanhedrim* being reprov'd by *St. Stephen* for their blood-guiltiness, they gnash upon him with their Teeth as if they'd worry him; as indeed they soon did, *Acts 7. 54.* And some of *St. Paul's* Hearers became his Enemies, because he told them the Truth, (*Gal. 4. 16.*)

But

But the Messengers of God find wellcome above when they meet with none on Earth. God calls them away as an affronted *Prince* calls away his *Ambassador* from a Foreign Court, not in Displeasure to his Servant, but in Anger to the place he leaves.

3. The great wisdom and awful Righteousness of God's Providence appears in the Death of Faithful Ministers, in that this is a means of bringing them to render an Account of their Ambassy at the Court of Heaven. *They watch for your Souls* (says St. Paul) *as they that must give an Account*, Heb. 13. 17. We must at last declare before the Judge of the World; 17. How faithfully we have promulged the Will of God? How impartially we have reprov'd Sin? How industriously we have watch'd over Souls? And with what serious earnestness we have further'd their Salvation: God grant that this may be to our Comfort and not Confusion. We are God's *Leiger-Ambassadors* in our several *Parishes*; and must expect to be call'd home ere long to make Report, how we have negotiated the grand Interests of our Master's Kingdom? And then (says the Prophet) *Such as have turn'd many to Righteousness shall shine as the Stars for ever and ever*, Dan. 12. 3.

4. The Wisdom and Goodness of God appears in the Deaths of Faithful Ministers, in that their People are likely to be much awaken'd by, and confirm'd in, the Truths of God attested and apply'd by their dying Lips. 'Tis the Argument of *Tertullian* in his

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Apology for the Christians; "That of all the Thousands of them that were put to Death, yet none of them died without a Zealous Confession of the Truth of the Christian Religion, affirming with their last Breath, That it was the Wisdom and Power of God to Salvation; So that usually very numerous Conversions were made by the constancy of their Dying Confessions. At Death, even the vainest of Men are usually serious: With how much greater weight then, will every Sentence of good Men drop from their dying Lips? Their Faith is almost Vision. So that they may be said to stand on the brink of the other World, and seeing the great things there, they turn about to acquaint the standers-by, what a Righteous Judge there is in the Neighbouring World! What an All-sufficient Saviour! What a Beatifick Paradise, where infinite Vollics of *Hallelujahs*, and Triumphant *Joys* abound for evermore! And finally, what a tremendous *Tophet* is prepared, where the Worm never dies, and the Fire is never quenched. Thus, methinks, the dying Servants of God may (like *Sampson*) slay more of God's Enemies at their Death, than in their whole Life.

And in these last Efforts of Devout Men against Impiety: I dare assure the People of this place, That their Deceased *Pastor* would have been very earnest and very copious: Had it not pleased God, that he should so suddenly, and at such a distance be deprived of his precious Life. But the Will of God is ever Adorable. That thought must stifle all the Complaints which our wounded Affections are apt to make in such Trials: And we must ever own
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God's Sovereign Providence not only with submissive Silence, but entire Satisfaction.

5. And lastly, The Wisdom and Goodness of God's Providence appears in the Deaths of Faithful Pastors; in that hereby opportunity is administered to others of God's Witnesses to come and confirm the same Truths.

God sends Prophet after Prophet, Minister after Minister, rising early and sending them, (Jer. 44. 4.)^{Jer. 44. 4.}
As it were Storming a sturdy Heart by fresh assaults, that so being encompassed with so great an Army of Champions Valiant for the Truth, the most obstinate sinner might think of Surrender; especially considering that all these will be Witnesses for us or against us at the last day.

Thus we see what excellent ends an All-Wise and All-Good Providence brings about even in those Dispensations which we think the most fore and severe; and therefore we have reason to say, when the good Hand of God takes away, as well as when it gives, *Blessed be the Name of the Lord.*

Let us now apply all, as it was proposed, First, to Ministers themselves. And, Secondly, to their People. First, to Ministers themselves. If no Eminency in God's Church can secure us from Death and Judgment (for the Prophets cannot live for ever here) Let us then, as we shall answer it to the Great God, discharge the Duties of our Sacred Office with all possible diligence and exactness. We have but a little

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tle time to do a great deal of difficult work. We have the dark minds of Men (under God) to enlighten: Hearts of Stone to soften and warm: many a stray Sheep to reduce: and many a Prey to snatch out of the *Devil's* Teeth, and to bring into Christ's Fold. Ah! What a difficult Task has that Shepherd, who has a numerous Flock to over-look, and sees Wolves breaking in on every side, and carrying away a great part of his Flock: (the rest also being apt to straggle and run into Snares) and perhaps he finds little assistance from others, but much discouragement. This alas! is our very Case; and except we put out our utmost Diligence and Courage, we may probably lose many a Soul that might otherwise have been saved. For, the *Devil* is the more diligent in deceiving and destroying, as knowing, *Revel. 12. He has but a short time (Revel. 12. 12.)* And except we are moved by the same consideration, what Ravage will the Destroyer make? and 'twill be very sad, if through our sloath or sin any Soul be lost for which Christ died. Let us then labour to strengthen the weak Christian, and to establish the wavering, and to restore the lapsed: and even the best will need a share in our Conduct, but none more than the Tempted, the Doubtful, and the Dying. Oh! what work is here for a frail Mortal Man in the due discharge of his Ministerial Vows! We may well say, *Who is sufficient for these mighty things?*

May the Thoughts of these Difficulties then add an edge to our Industry; and since we have but a little time here, let us advance our Master's Work and Interest with all our might. This is the principal

pal thing we have to mind, and ought to be uppermost in our Mind and Heart day and night. It was a moving consideration to our Blessed Saviour himself to think that he had but a little time to be in this World; (*John 9. 4.*) *I must work the works of him that sent me, whilst it's day, the night cometh when no Man can work.* And with what Zeal did St. Peter exhort and stir up the Affections of his People? Knowing (says he) that *I must shortly put off this Tabernacle,* 2 Pet. 1. 14. And Oh! That this weighty Thought filled our Heart every time we either spake to the Great God, or to Men in his Name. What Fervour would it give to our Prayers, and what Life to our Sermons?

And in these things, I do not question but the Life of this our Reverend Brother Deceased, afforded many Instances in which he deserved to be our Pattern. But his Modesty seems to design that a Veil should be drawn over him at his Funeral; in his Deputing me to this Office, who have been too lately of his Acquaintance. In this indeed he gives a Just Reproof to a Vanity too common with Men, who desire a Panegyric at their Funeral rather than a Sermon, which is rather to Instruct the Living than Applaud the Dead.

But the greatest Piety and Prudence values not the admiring Eyes and Tongues of the World, content to have their Hearts and Ways approved of an Omniscient God. Yet even this Affectation of Concealment usually draws Men to a more careful Inspection. And therefore I cannot but again lament the

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the shortness of my Acquaintance with so Valuable and Desirable a Friend. 'Tis not much above two years, since I had the opportunity (though on a sad occasion) of the first Discourse I ever had with him: which was seconded by one of the most condescending and kind Acts of Friendship on his part, that I ever met with. And so was he pleased to continue a sort of Friendly Correspondence, which seem'd to be made up of the Kindness of a Father temper'd with the Familiarity of a Brother; though our distance of Habitation too much interrupted the Exercise of our Acquaintance. So that I here lament the Death of a most Affectionate and Generous Friend; Acting rather like a near Relation, than a new Acquaintance, and am now never more to enjoy the benefits of his endearing and edifying Society upon Earth.

In this particular of his obliging Amity, I know such as had the Happiness to be Related to him, will even passionately concur with me in their Laments for so sensible a loss. Indeed this lower World has nothing in it so valuable as an entire Friend, the sweet multiplier of our Joys, and divider of our Sorrows. But whilst we are admiring our Happiness, and think of building *Tabernacles* for our desired Companions; a Cloud over-shadows the beloved Object, and we are left in Sorrow and Darkness. In which Case our Wisdom lies in labouring to ascertain the Regions of Bliss above, where Love never ceases, nor is so much as pall'd by Death or Absence.

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This will also be the best use that we who are Related to him by Office, can make of his *Decease*; viz. To see in him our Neighbourhood to the Grave: And to endeavour that all the Piety, Charity, and Sobriety, and whatever else was Praise-worthy and of good Report, that was conspicuous in him, may not be laid in the Grave with him but survive in us. And since he was longer known to many of you than me: I must request, That your own Observation may be the *Monitor* of your imitation of all things worthy of it. Wherefore,

First, Whatever Pious and Prudent Zeal for God appeared in his Prayers, Sermons, Catechising, and familiar Discourses: Let us Transcribe and Copy it. For except we are lively in our Affections our selves, we are not like to raise the Affections of others.

Secondly, Whatever Industry in particular and private Instruction and Conversion of Souls has been observed in our *School and Barbers*, let us also follow the good Precedent. For not only the *apostolick* Practice, but the Nature of our important work, should prompt us to act the part of those careful *Physicians*, who make particular Visits to the Houses and Beds of their Patients. For the same Prescriptions will not be proper to all: and a particular Expostulation is ever the most close and powerful, which is of constant use to our People in their Health, but is chiefly necessary when they are visited with Sickness, they being then warned of God to prepare for another World.

Thirdly, In whatever Acts of Bounty and Charity this Reverend Person has given us a good Example, let us industriously follow it. For by the Dole of a small *Alms* we may perhaps open the Heart of some poor Person to receive our Doctrine, and so may conduce to their Immortal Happiness as well as their present Subsistence. This true we cannot (many of us in our low Sphere) adequate the Bounty of this tender Father of the Poor, either in the beneficent Distributions he made in his Life, or the Annual Pensions and Rents which he bequeathed at his Death. Nor may we have such *Noble Almoners* of our Charity, as from the Mouth of an Honourable Lady I am assured, he had. Yet let us freely give of the Ability which God vouchsafes us.

Fourthly, In what Instances so ever he shewed himself a Worthy Pattern of Christian Moderation, and of general Love to all good Men, let us tread in the Steps of his *Christian Catholicism*. For why should not we shew favour to such as God favours? Or how can we be shy of the Company of such, as God will vouchsafe to receive into his Kingdom? Difference in immaterial Opinions should not divide the Hearts of such as agree in the same Faith and Gospel. And 'tis certain, the Flames of our Love may probably melt such as the Flames of Wrath will very probably harden. 'Tis indeed a sore Grief that there's no Healing: And I do not see, how on the one hand such as do not condescend as far as they can: or on the other hand, how such as do not comply as far as they can in order to a Blessed Union, (so conducive

to our Happiness in both Worlds) will answer their
affectionate desires before the *Prince of Peace*, before
whom we must all ere long appear in Judgment.

Lastly, Whatever Instances of a Pious Conversation our Reverend Friend has left us; let us be his Followers as far as he was a Follower of Christ: For when all is done, a Holy Life is the Life of all we do. And without this, a Minister is a sad mixture of Contradictions. A very strange Builder, who really pulls down what he pretends to build up.

And so I turn me from such as are Brethren to this Reverend Person by Office, to such as were the Hearers of his Doctrine and the *Objects* of his Care.

And here I know, you can better tell me than I you, what a serious Reprover of sin and fervent Advocate for Piety, is now taken away from you. But let me intreat you to do this Honour to his Memory, &c. To make the World see the Power of your Preachers Sermons in the unblamableness of your Conversations. Without this, your Praising of him with your Lips will appear a fullsome piece of Vanity, or rather a downright Detraction; For the Commendation of wicked Men is Defamatory. And Oh! With what confusion of Face will you meet your Pastor before the Judgment Seat of Christ, if you then appear in the guilt of those sins, which he had been so long and so affectionately pressing you to forsake!

Let me then here speak to such as are young, that they seriously mind those instructions which they have learnt from the Mouth of their *Grade Catechist*. May his Sage Counsels abide by you even to old age, which will be much Adorned and Comforted by your early Piety. Wherefore see that ye convince a dissolute Age, that Youth is as capable of Serious Religion as the Hoary Head; by which you will answer the end of your Worthy Pastors Erecting and endowing a *School* for your Instruction.

And as for such of his Parishioners as are Aged: who have lived, some Thirty, some Forty years under so Beneficial a Ministry. Oh! Think, what vast Accounts you have to make to God, who will soon require at your hands the improvement of your many *Talents*. What Proficiency then and Profit have you made by the many awakening Sermons and Exhortations you have heard? Has your Fruit been answerable to your Tillage? Can you not remember the time when your Hearts have been sensibly touch'd and warm'd by his Doctrine, and resolved for the ways of God? Be ye then stedfast and resolute in all Christian Duty, and Conscientious in the discharge of your Vows. God lays it to the Charge of the incorrigible *Jews*, that they remained rough and unpolish'd notwithstanding he had *bewen* them by his *Servants the Prophets*, (*Hos. 6. 5.*) It seems they were so hardened, that all the strokes of their Ministers level'd at their Lusts, could not separate them from 'em. May no share of this fault ever be laid to your Charge.

If you have been such ill Husbands for your Souls, as not to Record his edifying Sermons, yet his Care has left a standing warning to you and to the World. *Not to defer your Repentance*, and to hasten your Peace with God: which essential part of Wisdom, I pray God encline us all to pursue and practise.

I must now conclude my Mournful Subject, in which my Affection would carry me on, and my weighty Subject would bear me out: But I should be injurious to such, whose Affection to their Deceased Friend has brought them far from their Habitations.

Let us therefore Pray, That as God calls home some of his Faithful Servants, so he would be pleased to raise up others in their room: particularly to the supply of this place, which has now sustain'd such a Loss. May the great *Shepherd* of the *Sheep*, continue Faithful *Pastors* to such as enjoy so great a Blessing: And vouchsafe such to all places that want 'em. That the whole Church of God may flourish (particularly in these Nations) not only in our days, but till the Consummation of all things.

Which God of his infinite Mercy grant, through Jesus Christ our Blessed Lord and Saviour. *Amen.*

F I N I S.

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